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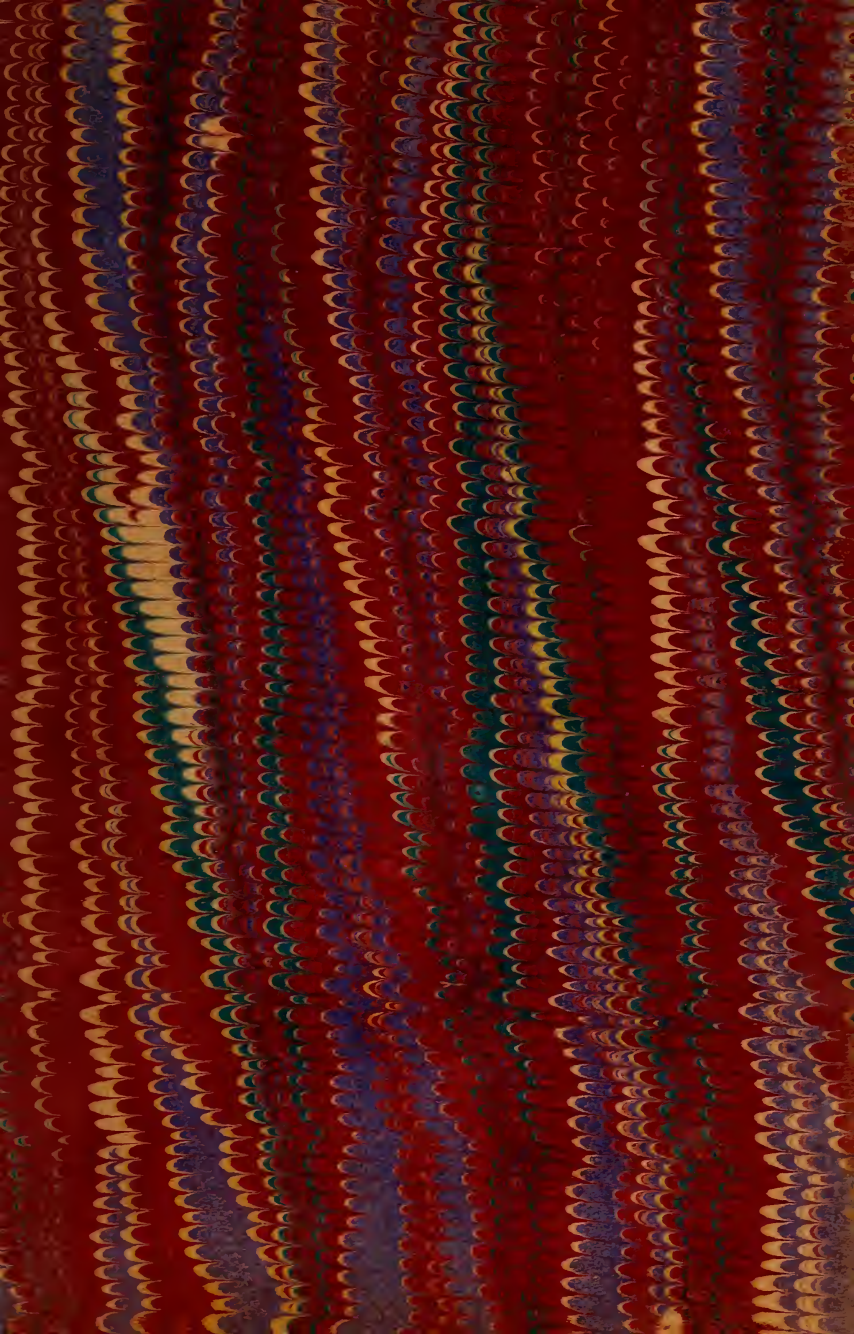
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# STEPS TO HOLINESS. <sup>315</sup><sub>2.2.</sub>

BY  
REV. FRED LEWIS NILES.



WITH AN INTRODUCTION

BY  
REV. W. M. PUFFER, M. A.

M. W. KNAPP,  
Publisher of Pentecostal Holiness Literature,  
Revivalist Office, Cincinnati, O.

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## PREFACE.

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I desire to set forth, in few words, my reasons for writing and publishing this little book. I have long felt the need of introducing holiness literature among the people with whom the Lord has called me to labor; and, while I have succeeded in doing this in a measure, yet many Christian homes have no books or papers on the full salvation line. I have been much grieved over this, for I saw that they greatly needed the help such literature would give them. What was I to do? At first I thought of printing tracts and distributing them gratuitously; but experience taught me that, in connection with these, something more was needed.

“Why not write and publish a little book of your own for your people? They would purchase your book, being their pastor, when they could not be induced to purchase others.” This came as a suggestion, from whence I knew not then; afterwards, it deepened into an impression, and that impression has remained with me for more than two years. I believe, therefore, that the impression was born of the Holy Spirit. Other things have confirmed me in that belief. Nearly all of these chapters have appeared, from time to time, in the Michigan Christian Advocate, and many, both personally and

by letter, have commended them and assured me that they had been a blessing to them.

Obedient to what I believe to be the will of God, as manifested by the Holy Spirit, I send this little book forth to my present and former pastorates, with the modest hope that it may reach out beyond this limit, and bless multitudes who are "hungering and thirsting after righteousness."

F. L. NILES.

DEWITT, MICH , Feb. 1, 1898.



## INTRODUCTION.

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The world has always been thinking and saying, "The fortunate man is he who is rich, in good health, prosperous in the affairs of this life." This is the condition that the world is ever holding up before its thought as that to be most desired. But when Jesus, the Divine Teacher, gave that wonderful description of the man whom He, with His all-including view of human life, knows to be in the most fortunate condition, He described him by these words: "Meek," "poor in spirit," "mourning," "merciful," "a peacemaker," "pure in heart," one "hungering and thirsting after righteousness." Some learn from Jesus this conception of the state in life that is to be most prized. Some as their great desire, like keen hunger and thirst, want, more than any bodily or worldly advantage, the Christlike life, and having this, whatever else they may or may not have, think themselves to be "blessed." Those who have this life, have themselves been living and leading others to live the human life; for human beings are God-imaged. They have souls. They are immortal. How people forget the true life of humanity! Of all kinds of work, what can be more worthy than to help human beings, prone to fall to low levels, to live the true life of humanity.

The life of the blessed man is taught by Jesus; and He, only of all who have appeared on earth, has perfectly exemplified it. What blessings He has given to many, who have complied with His invitation, "Come unto me!"

Many hymns and many books have been sent forth, to bless men and women, which have expressed the thoughts and experiences of those who by Christ's standard have been "blessed"; because they hungered and thirsted after righteousness, and have verified the promise that they should be filled. The great wealth in Christian hymns and in descriptions of the Christian way and its blessings, are among the rich possessions of the followers of Jesus. This wealth is constantly increased. God is among his people.

The author of this book has been preaching and living, to the blessing of many, the truths of which he writes. His own life, with all his powers, is devoted to his Lord. It is of the most exceeding importance to him that Christians should live up to the fullness of their privilege. His soul is intensely and continuously moved with this desire. Its clear statements and spirit of earnest devotion will make this book a blessing to those who read it. It will stimulate them to seek the highest things the Lord has for his people. Indeed, one of the chief benefits of much reading of such books as this is to make the soul utterly dissatisfied with anything less than the most entire consecration to God, and "to be strengthened with might by His Spirit in the inner man."

May this book accomplish in large measure that for which it has been sent forth.

It has been written as a loving service for the Lord Christ, and the power of the Holy Spirit will be with it on its way.

W. M. PUFFER.

LANSING, MICH., Dec. 10, 1897.

# STEPS TO HOLINESS.

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## CHAPTER I.

### SCRIPTURAL HOLINESS DEFINED.

In such terms as "holiness," "perfect love," "full assurance of faith," "wholly sanctified," "baptism with the Holy Ghost," "saved unto the uttermost," "purity of heart," etc., each term has its peculiar signification, but we shall here use the term "holiness" in its highest sense as synonymous with these other terms.

It is highly essential that we have a correct view of the Scriptural import of holiness. We can not urge this too much. A large amount of opposition to Christian perfection would be avoided, if people held a more consistent and perfect knowledge of the subject. Some one has well said: "No regenerate element in the believer can oppose holiness. He may oppose something he thinks is holiness, but his justification never opposes sanctification."

Mr. Fletcher quotes Archbishop Leighton as saying that he questioned whether a man was truly converted who did not sincerely "go on to perfection," and heartily endeavor to "perfect holiness in the fear of God." St. John seemed to hold this view (I. John iii. 3).

Therefore, before a seeker takes one step in an effort to obtain the experience of the blessing of entire sanctification, let him candidly and prayerfully inquire as to the true meaning of holiness in its relation to man, under our Redeemer's evangelical law of liberty. Perhaps it would be more correct to say, "let this inquiry be his *first* step." In order to obtain the blessing of holiness, we must perceive the mark, and then aim directly for it, being careful to aim neither too high nor too low.

What, then, is holiness? Let those whose words come to us with authority answer.

It is loving God with all the heart, soul, mind, and strength. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. xxx. 6).

It is being pure in heart. "Blessed are the pure in heart: for they shall see God" (Matt. v. 8).

It is being perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48). Or, as St. John describes it, it is being "perfect in love." "In him verily is the love of God perfected" (I. John ii. 5).

It is a condition in which the Lord imputeth not iniquity, and where there is no guile. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. xxxii. 2).

It is being free from sin. "Being made free from sin,

and become servants to God, ye have your fruit unto holiness'' (Rom. vi. 22).

It is crucifixion of our old man, and the destruction of the body of sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed'' (Rom. vi. 6).

"It is the habitual disposition of soul which, in the sacred writings, is termed holiness, and which directly implies the being cleansed from sin, 'from all filthiness of the flesh and spirit'; and, by consequence, the being endued with those virtues which were in Christ Jesus; the being so 'renewed in the image of our mind' as to be perfect, as our Father in heaven is perfect'' (*Wesley*).

Holiness in its relation to man is synonymous with Christian perfection.

"We give the name of 'Christian perfection' to that maturity of grace and holiness which established adult believers attain to under the Christian dispensation; and thus we distinguish that maturity of grace, both from the ripeness of grace, which belongs to the dispensation of the Jews below us, and from the ripeness of glory, which belongs to departed saints above us. Hence it appears that by 'Christian perfection' we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant. In other words, Christian perfection is a spiritual constellation made up of those gracious stars, perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, per-



fect charity for our visible enemies, as well as for our earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ. And as the last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use the phrase, 'perfect love,' instead of the word perfection, understanding by it the pure love of God shed abroad in the heart of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation'' (*Fletcher*).

"As a privilege of the covenant, its [sanctification] principle is twofold: purification from sin, consecration to God; holiness being the state resulting from these. As a gift of grace, it is declared to be perfect in the design of the Spirit; and full provision is made for the entire sanctification of the believer in the present life, even as full provision is made for his finished righteousness and perfect Sonship'' (*Pope*).

"We believe it a Christian's privilege to attain to a state in which he will be *entirely free from sin*, properly so called, both inward and outward; a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the life, and the entire inward man of the heart, will be pure in the sight of God. It is not said that evil and vicious suggestions will not be made to the soul in such a state, but both that there will be no outward compliance nor inward sympathy with the suggestion'' (*Foster*).

Whedon, in commenting on the words, "*Blessed are the pure in heart,*" says: "Here is a trait of character which God's Spirit can alone produce. This is sanctification. It may exist in different degrees. It may be partial; it may be complete. Even when complete, it may, in this world, co-exist with many an error of judgment, and many a defect of temperament. Yet it enables us to live without offending God, so as to maintain for us the permanent undiminished fulness of the divine approbation. And when the heart is clean, the eye is clear. When purity makes us like God, then can we realize and see His countenance. The eye of the pure spirit beholds the pure Spirit. Through the beams he shed down upon us, we can look up and see the face that shines. In the light of his smile, we behold his smile. So the pure in heart shall see God."

"Holiness is that state or condition of man's spiritual nature in this life after inborn depravity, or native propensity to sin, is removed. When this carnal principle disappears, all depraved affections depart with it; for depravity is the source of envy, jealousy, revenge, hatred, self-will, worldliness, and all other perverse dispositions. When all these are gone, the opposite and holy tempers exist without any antagonisms, and the purified nature drifts by its own affinities toward the holy and the heavenly" (*Baker*).

The foregoing we believe to be a clear, though concise, statement of Christian holiness. If you have read carefully, you have seen that it is not to be understood

as a state of *infallibility*; but may, “in this world, co-exist with many an error of judgment, and many a defect of temperament.” No mere man was ever infallible, though many have been holy; hence holiness is not infallibility. God has ever shown his disfavor for such a pretension of man. When, in 1870, a general council in Rome proclaimed the infallibility of the popes in matters of doctrine, a tempest darkened the sky, and the roll of thunder drowned the voices of the council. We know of no writer on the subject who has claimed that entire sanctification experienced, places one beyond the possibility of error.

Again: If you have carefully observed what we claim for holiness, you have discovered that it is not *absolute perfection, angelical, or Adamic*. What we mean is, that no man, purely such, was ever perfect as God, angels, or as Adam before he fell. Therefore, Christian perfection is such only relatively. It is a perfection with the emphasis on the *Christian*. Its quality is as God’s, to be sure, but its quantity infinitely lower. “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

It has not been claimed that it places one beyond the reach of temptation. On the contrary, it may increase the assaults of the enemy, but it will also increase one’s power of resistance. Jesus was tempted, for it is written of him, “And he was there in the wilderness forty days, tempted of Satan.” “Inasmuch as he hath suffered, being tempted, he is able to succour them that are tempted.” It is Satan’s work to buffet us, for he seeks our destruc-

tion, and Jesus has promised no present exemption from these temptations. We must bear in mind, also, that such a man may fall. As long as man is exposed to temptation, there remains a possibility of his giving way to the temptation, thus sinning and falling. St. Paul acknowledged the necessity of vigilance in guarding against the possibility of becoming a castaway. St. John wrote, "My little children, these things write I unto you, that ye sin not," showing a glorious possibility of not sinning; but he added, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I. John ii. 1).

While forming our conception of the Bible standard of holiness, in our carefulness to avoid aiming too high, we should also guard against putting the standard too low. One error is as fatal as the other. We must not necessarily infer that, because we are living without condemnation, we are cleansed from all sin. It is not possible that a justified man, even though he has not attained unto holiness, should experience condemnation. That would be a contradiction.

One must not infer that, because he does not sin in outward act, he is entirely sanctified. No one can sin and retain his justification. The Apostle John claims for those who are "born of God," that they can not sin. This being born of God is not identical with entire sanctification.

In the words of McDonald: "Let us not look too high on the one hand, nor too low on the other. If we

aim at Christian holiness, and miss it in directing our efforts to the attainment of the perfection of angels, we shall overshoot the mark, and very likely give up our hope, and abandon the subject. If we place it too low, we may make a profession of entire sanctification, when, as Mr. Fletcher very justly says, 'we have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen.' "

Dear reader, have you followed us closely? Do not jump at conclusions. Do not place a misconception upon our words. Weigh them carefully, and see if they do not agree with God's Word. If they do, accept them and act accordingly; if they do not, throw them away as worthless. Notwithstanding all of our caution, some will misunderstand and misrepresent us; but may God bless them to the "perfecting in love" of many.

## CHAPTER II.

### HOLINESS A NECESSITY.

“ Without holiness no man shall see God.” “ Blessed are the pure in heart for they shall see God.” Holiness is not to be played with as children play with toys. It is not to be fondled and admired as a costly ornament, worthless save as an ornament. It is not something to be handled as one handles the rose, feasting the eyes upon its beauty, and inhaling its delicious fragrance. Holiness is a cold, lifeless, useless thing as a theory alone. But holiness is not a thing—it is a condition. It is a condition of purity brought about by the baptism with the Holy Ghost. It is to be enjoyed and lived out in one’s life. It is not to be worn as we wear a garment—ornamenting only the outward appearance; it is not to be brought out and displayed on holidays and other special occasions alone. It is to be incorporated into our being—“ Be ye holy.” As an experience, it is invaluable. Its seat is in the inner life, and is designed to regulate all the outgoings of the life. It purifies the fountain, hence the water issuing from it is pure.

Considering holiness as a condition necessary in order to the well-being of man, we present these three points:

1. Holiness is a necessity as a condition of entering heaven.



2. Holiness is necessary in order to one's highest happiness.

3. Holiness is a necessity in order to one's highest usefulness.

It is our purpose, now, to inquire into these statements, carefully, candidly and with only one desire, and that, to arrive at the truth. If we find that these statements are not borne out by the facts in the case, we shall reject them; if, on the contrary, we find them to be true, we shall embrace them. Therefore we advance to our discussion along these three lines of approach, putting each proposition in the form of a question:

1. Is holiness necessary in order to enter heaven? There is no need here of an elaborate argument. A simple and direct statement from the Word of God will settle the matter to any candid believer. Has God made such statements in his Word regarding this matter? Let us search out some of them if he has.

We turn to Hebrews xii. 14: "Follow peace with all men and holiness, without which no man shall see the Lord." This permanent acquaintance and fruition is alone the heritage of the holy. Nothing could be more clear in the light of such a statement from the Word of God.

But we quote again, this time from Matt. v. 8: "Blessed are the pure in heart: for they shall see God." Here it is definitely stated that the pure in heart *shall* see God. It is not stated in this text, otherwise than inferentially, that *none* but the pure in heart shall see

God; but the former statement implies the latter, otherwise this declaration of our Lord would be meaningless as well as absurd. But we are not left alone to this inference. The Bible, in many other places, plainly bears out this statement. We quote a few more of them: "And there shall in no wise enter into it [heaven] anything that defileth." Does not sin defile? Now there is a day, God says, when character is unchangeable. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." The unjust and filthy can not, therefore, enter heaven.

Nothing more need be said; God's Word has settled it. In fact, we know of no evangelical Christians who deny this. Most Christians are willing to acknowledge the necessity of holiness in order to enter heaven, but differ as to the time when we may become holy. We emphasize the fact of the necessity of holiness, hoping to arouse believers to immediate activity in its pursuit, thereby avoiding the dangers which always come from delay.

There are those, however, not evangelical, who maintain that all go straight into heaven when they die, regardless of how they live here, and atone there for their sins. This practically denies the atonement of Jesus Christ, and involves the ridiculous conclusion, that impure men and women enter heaven. It is also maintained by this class, that we must suffer punishment for all of our sins, regardless of a Saviour; if not here, then after death, thus involving the conclusion of suffering in

heaven. The absurdity of this position is so apparent that nothing more respecting it need be said. The fact is demonstrated that it is holiness or no heaven.

“What then,” we are interrogated, “become of the millions of Christians who are justified but die without having become entirely sanctified? Are they lost?” No. No justified person, remaining thus, can be lost. “Then does not this prove that holiness is not essential in order to enter heaven?” We reply, that that is not a necessary inference. Being justified implies walking in the light. It is only when we refuse to search out the light and walk in it, that we lose our justification. Now if these died justified they must have walked in the light, and, under those conditions, were irresponsible so far as holiness was concerned. Like the irresponsible child, therefore, their holiness has been provided for by the unconditional atonement of Jesus Christ. They enter heaven, but not without holiness. But, dear reader, your case and theirs are not parallel. They walked in the light and the blood of Jesus Christ cleansed them from all sin; but are you walking in the light if you refuse to pay the price to become holy?

We come now to the second question:

2. “Is holiness necessary to one’s highest happiness?” But what is happiness? We must have a clear understanding of the term before we can answer the question. Perhaps we may be able to find the true secret of happiness. Any lexicon will give us a definition something like this: “Happiness is the pleasurable experience

that springs from the possession of good." It is more than pleasure, however. "Pleasure is an arousing of the faculties to an intensely agreeable activity." "Happiness is more rational and serene than pleasure. Pleasure is necessarily transient; but happiness is abiding and may be eternal." Pleasure is like a spring freshet. When the showers cease, the stream subsides. Happiness is like a perennial stream, fed by springs and flowing on forever. When happiness overflows its banks, it then becomes joy, for joy is happiness at the full tide. Highest happiness is found, so we have learned, in the free, full, unimpeded use of the powers in unselfish service; therefore it implies a subjective condition resulting in moral agents. That is, there are essential conditions upon which happiness is contingent. If these conditions are absent there can be no real happiness. That which people may term happiness, may be no more than pleasure. So we inquire, What are these conditions? We have already stated that happiness was a pleasureable experience resulting from the possession of good, and was found in the use of our powers in unselfish service. Now selfishness is the very nature of sin. Where selfishness reigns supreme, as in the sinner, there can be no happiness. When selfishness remains in the believer, though under control, he may have happiness, but not continuous or unmarred. Where selfishness has been eradicated from the heart, happiness will be supreme and abiding. So the sinner is not happy; the carnal believer not most happy, but the holy man is superla-

tively happy. The sinner may have pleasure, but purely sensual, which never rises to the dignity of happiness. The carnal believer has happiness, but the stream is hindered from flowing continuously by the obstruction of carnality. On the margin of an old English Bible, opposite these words, "Blessed are the pure in heart," were the words, "most happy." That is, most happy are the pure in heart.

How thoroughly in accord with reason is this. If there is not one cloud between us and God; if there is no back talk, on our part, when he declares his will, but a hearty and quick response; if we can look right up into the face of God, with clean hands and a pure heart, then are we most happy. It is the "joy unspeakable and full of glory" that Peter tells us about.

In the fifteenth chapter of John, Jesus speaks of purging the branch, in order that it might yield fruit more abundantly. He speaks then of the abiding as the result of cleansing, and adds: "These things have I spoken unto you, that your joy might be full." Who can doubt, therefore, that the joy of the Holy Ghost is the result of his anointing, and that holiness is necessary to one's highest happiness?

Be holy in order to be happy. We know that this seems to be a low motive by which to appeal to man to be holy; but we must recognize the fact that the general condition of men is such that we can not appeal to them from the highest motives. We must recognize man as he is, and deal with him accordingly. Jesus urged men to



holiness from these motives. He exhorted them to take upon them his yoke and follow him, that they might have rest or peace.

We are now to answer the next and last question:

3. "Is holiness necessary in order to one's highest usefulness?" Viewing the question from our standpoint, it seems strange that one should raise the question; yet, we know that there are those who are ready to take issue with us, if not directly, then inferentially. They tell us that sin is necessary to keep one humble; that God teaches this when we are told to "remember the pit whence we are digged," as though the idea was the inculcation of humility by reminding us of our fallen state. This is not the correct idea of the passage; but if it were, no one could rightfully infer from it, that sin, in the believer, in any way contributed to his humility.

But they go further and tell us that without sin, one would become self-righteous and presumptuous. They say that a measure of sin is good for discipline.

Now, no one can for a moment doubt that, if these statements are true, then a pure heart is an hindrance, rather than an assistance, to one's highest usefulness, because humility is an important factor and quality.

But we maintain that these assumptions are without any substantial foundation. Sin is, in no sense, a cause of humility, nor in any sense does it contribute to it. Sin does not seem to have made the devil humble. He outranks all of God's intelligent creatures, both in haughtiness and sin, for



“Th’ infernal Serpent; he it was, whose guile,  
Stirr’d up with envy and revenge, deceived  
The mother of mankind, what time his pride  
Had cast him out from Heaven, with all his host  
Of rebel angels, by whose aid aspiring  
To set himself in glory above his peers,  
He trusted to have equaled the Most High,  
If he opposed; and, with ambitious aim  
Against the throne and monarchy of God  
Raised impious war in Heaven, and battled proud  
With vain attempt.”

If sin could make one humble, then, indeed, the meek and lowly Jesus, who never sinned, would be less humble than Satan. On the contrary, sin tends to pride, vanity and selfishness, and these qualities, when they are in any degree regnant in man, hinder his usefulness to the extent they reign. When these are absent, being eradicated, man’s efficiency has reached its highest degree, but capable, of course, of constant development. We refer the reader to a few passages from the Bible which bear upon this important question:

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John xv. 7). Now this abiding follows the act of cleansing, as one will see by carefully reviewing this chapter, and it is directly stated that such have power with God. They ask what they will, and it is done.

Again: Perfect love is the essence of purity. They are analogous in that they are concomitant. Technically they are not one, any more than regeneration and pardon

are one, but where one exists the other does, for they occur simultaneously. So the presence of one assumes the presence of the other. In I. John iv. 18, we are told that "perfect love casteth out fear," and that "fear hath torment." What hinders one's usefulness more than fear? Through fear we let sin go unrebuked, and refrain from confessing Christ. Through fear we become derelict in duty, and stray from the path of righteousness. Compare the life of Peter when he feared to confess Jesus before a little maid, with Peter after Pentecost when his heart was purged, and he had received the baptism with the Holy Ghost.

Jesus commanded his disciples to tarry at Jerusalem for the enduement with power: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judæa, and in Samaria, and in the uttermost parts of the earth." We shall not stop here to prove that the baptism with the Holy Ghost produces purity. That will be treated in another place.

What the Christian Church needs is more tarrying in the upper-room for the enduement of power. We are going into battle unequipped, and before our Commander gives the order, which is as foolish as it was for the Israelites to march out against the Amalekites and Canaanites contrary to the command of Moses. "Go not up, for the Lord is not among you; that ye be not smitten before your enemies." We ought to strip for the battle. We are carrying too much luggage. Drop everything!

Consecrate all! Many are trying to hold on to their money, and friends, and reputation, and worldly societies, and a thousand other things, and be a soldier of the cross at the same time. Let us say with David:

“Create in me a clean heart, O God; and renew a right spirit within me.

“Cast me not away from thy presence; and take not thy holy spirit from me.

“Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

“Then will I teach transgressors thy ways; and sinners shall be converted unto thee.”

This is the secret of soul-winning.

## CHAPTER III.

### HOLINESS—WHEN ATTAINED.

In the preceding chapter we tried to make clear what is meant by holiness in its relation to man. The question now before us is: When may holiness be attained? All evangelical Christians believe in holiness of heart as a necessity in order to live in heaven; but there is a vast diversity of opinion as to how and when this is to be attained. Lamentable, indeed, but true.

“One class of extremists,” says Foster, “contend that character attained in the moment of pardon and regeneration, and produced by them conjointly in the believer, is one of actual holiness, of entire purity, of complete freedom from sin, of perfect cleansing from inward as well as outward corruption and defilement.” This view, while it is not generally accepted, nevertheless has too large a following. Fletcher aptly remarks: “Justification and sanctification are as unlike as the witness upon whose testimony a criminal is absolved, and the sentence of absolution pronounced by the judge.”

We do not accept this extreme view for several reasons: First, the precedent condition of entire consecration, without which no man can attain holiness as an experience, does not seem to be met in the sinner coming to God for pardon. Newly awakened of the Holy Spirit,

the sinner sees his guilt and consequent lost condition. Pardon is what he is seeking, not purity. He can not present his body "a living sacrifice, holy, acceptable unto God," because he is not yet alive from the death of trespasses and sins. One must have the new heart and new spirit, which God gives him at conversion, before he can make an entire consecration.

One may ask: "Does not Christ do a perfect work at conversion?" We answer, Yes, always; for, as Sheridan Baker remarked: "He does in every case a perfect work up to the measure in which the conditions are met. When the Creator grows an oak in a barren and sterile place, it is as perfect as the conditions will allow, though it is scrubby, knotty, and almost worthless. When he grows the same tree on a fertile and suitable soil it is sound. . . . And because the conditions of entire purification are met in different degrees by believers, corresponding degrees or measures of grace are received, enjoyed and lived."

Our second objection to the view of this class of extremists, is, that, to our mind, it is not Scriptural. Let us examine a few texts: In John xvii. 16, 17, Jesus says: "They are not of the world, even as I am not of the world. Sanctify them through thy truth." Here our Saviour prays to the Father to sanctify those whom he had already acknowledged to be not of the world, hence converted.

Those who hold that conversion and entire sanctification are imparted at the same time, must maintain that

the disciples of Jesus were not converted until Pentecost. To refute this argument, let us study the tenth chapter of Luke: Jesus sent out the seventy "into every city and place, whither he himself would come." Did Jesus send out unconverted men to preach? "Behold I send you forth as lambs among wolves." Did Jesus call unconverted men lambs? "Heal the sick that are therein." Did Jesus send out sinners to heal the sick? The seventy went out preaching as Jesus commanded, and returned with joy to Jesus, saying, "Even the devils are subject unto us through thy name." To which Jesus replied, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Are the names of the unregenerate written in heaven? And these seventy had not yet received the baptism with the Holy Ghost, nor did they till Pentecost had fully come.

Many at Ephesus were converted under the preaching of Apollos. Paul visiting the place and finding these disciples, asked them: "Have ye received the Holy Ghost since ye believed?" They replied that they had not, and then "Paul laid his hands upon them, and the Holy Ghost came on them." St. Paul, in writing to the Ephesian Christians, said: "Put on the new man, which after God is created in righteousness and true holiness." In writing to the Thessalonians, he prays that they may be sanctified wholly. What more is needed to satisfactorily refute the unscriptural notion of the identity of regeneration and sanctification?



Then lastly, this view does not agree with the experience of Christians. Here we quote again from Mr. Wesley: "We do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new and a clean heart." Notwithstanding Mr. Wesley went to a great deal of pains in the inquiry which he made.

Our observation has been, that, when people have held to this view, it has been because they have put the standard of Christian holiness too low, and measuring up to their standard were deceived into supposing that they enjoyed the blessing.

The other class of extremists do not deny the possibility of the attainment of holiness, but hold that it can not be received in the present life, or, at least, no earlier than the death hour. The logical inference from this view must of necessity be, that death accomplishes for us a work which Christ can not.

Hear what Mr. Wesley says: "Does the soul's going out of the body effect its purification from indwelling sin? If so, is it not something else, not the blood of Christ, which cleanseth from all sin? If his blood cleanseth us from all sin while the soul and body are united, is it not in this life? If when that union ceases, is it not in the next? And is not this too late? If in the article of death, what situation is the soul in when it is neither in the body nor out of it? Let any one ponder this short claim of invincible reasoning, and he must soon perceive,

that to make a death purgatory necessary to cleansing from sin, is to take the honor from the blood of Christ; and further, that cleansing must take place in the body or out of it; if out of the body, then in the next world and not in this; if in the body, then before death and while the soul is united with the body; and if in this life, and in the union of soul and body at all, why not a day before death, and if a day, why not a year?"

So plainly does this invincible reasoning refute every claim of these extremists, that nothing further is needed than to bring forward some plain declarations of Scripture, which bear upon the case. St. Paul writes to the Philippians as though some of them, at least, were perfect (Phil. iv. 15). John, in his first epistle, plainly shows the possibility and consistency of present Christian perfection. For instance: "The anointing which ye have received of him abideth in you" (I. John ii. 27). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John i. 7). Christ commands: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48). Grammarians tell us that imperatives are in the present tense; hence, a command to be holy, means to be holy now.

Paul breathes these words into the ear of God in behalf of the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do

his will'' (Heb. xiii. 20, 21). As Dr. Steele says: "This must be before death, for good works must be in time. To be perfect in them is to exclude every evil work, that is, all sin."

What, therefore, is the correct view to take? We answer, that, in this question, as in all others, the truth lies in the "golden mean." It seems to be an infirmity of man to rush headlong to extremes. From this there is always a reaction, and as "action and reaction are equal and opposite in direction," it follows, that the only safe course is to steer clear from both, as they must be alike erroneous, and adopt a middle ground.

Therefore, from a careful analysis of Scripture texts, and from the testimony of those who profess to enjoy holiness, we conclude that entire sanctification, or full salvation, may be attained, at any time, in this life, subsequent to conversion, when one is willing to meet the conditions, upon which the impartation of the blessing is based. Any fair-minded person who will take a little time for candid thought, will not deem this conclusion unreasonable or unscriptural, we think. We refer not to those unfair and prejudiced minds, who would rather believe in the heathen's idea of the purgation of souls from the remains of sin, "that the souls, who depart this life with some moral filth cleaving to them, are purified by being hanged out to sharp, cutting winds; by being plunged into a deep, impetuous whirlpool; or being thrown into a refining fire in some Tartarean region"; or, like the Romanists, who, while they hold to the

virtue of Christ's blood, yet confuse it with the virtue of the operation of a penal, temporary fire in the suburbs of hell; or, like the Calvinists, attribute the cleansing power to the stroke of death, joined with Christ's blood and Spirit, and our faith. All who hold these views may not be unfair, but we refer to such as unfairly hold them in preference to a reasonable and Biblical one. •

But we said holiness may be obtained now. For Scripture proof we cite the reader to the texts already given bearing upon the question, and add the following: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. xx. 7, 8). Here the Lord gives a command which he requires to be immediately obeyed, promising to give all necessary grace. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I. Pet. i. 15, 16). A holy heart will speak holy words, and, as we are expected to be holy in conversation, so are we expected to be holy in heart. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. xii. 14). As the command to be holy is given along with the command to be at peace with all men, we conclude that God expects us to be holy while we fellowship with men here below.

More might be given, but any one, with the help of a reference Bible, or concordance, can find them readily. The reader might, however, look up the following:

Psalms xxxvii. 37; Job viii. 20; Mark vi. 20; Rom. vi. 22; Gal. ii. 20; Rev. xiv. 5.

The experience of many godly men prove this view correct, of which we give the following: "Enoch walked with God: and he was not; for God took him" (Gen. v. 24). This meant a perfect agreement with God, and that is all we claim for entire sanctification. We might speak of Abraham, whom God commanded to walk before him and be perfect; of Job, of whom we have the testimony of God that he was a perfect man; of Moses, and David, and Isaiah; of St. Paul, who confessed that he enjoyed Christian perfection (Phil. iii. 15). But we pass on to later witnesses.

John Wesley never gave his experience of entire sanctification in any of his writings, so far as we know; but no one can read his carefully drawn statements without noting his deep insight into the varied experiences of the blessing. No one can doubt, we think, that he was living in the experience of the blessing. He may have referred to his experience in these words:

"About three in the morning (this occurred in a love-feast in Fetter-lane), as we were continuing instant in prayer, the power of God came mightily upon us, inso-much that many cried out for exceeding joy, and many fell to the ground. As soon as we had recovered a little from the awe and amazement which the presence of the Divine Majesty had inspired, we broke out with one voice, 'We praise thee, O God; we acknowledge thee to



be the Lord.' ” Whitefield said, “ It was a Pentecost season, indeed.”

Dr. Sheridan Baker gave his experience thus: “At this juncture I was extremely cautious lest I might profess a measure of grace which I did not possess: yet I noticed that the less ambiguous my statements, and the more positive my confessions, the clearer my light, and the more satisfactory my experience. This enabled me to declare that if I was not dead to sin, I was certainly dying, and, of course, would soon be dead. Perhaps it was not over three minutes after this till I made the ‘reckoning’ clearly, and stated it positively to others. Very soon I found myself in a state of adoring wonder at the greatness of salvation, and the simplicity of the way to its possession.”

David B. Updegraff, in this wise, related his experience: “It came to be easy to trust him, and I had no sooner reckoned myself ‘dead indeed unto sin and alive unto God,’ than the ‘Holy Ghost fell on me,’ just as I supposed he did ‘at the beginning.’ Instantly I felt the melting and refining fire of God penetrate my whole being. Conflict was a thing of the past. I had entered into ‘rest.’ I was nothing and nobody, and was glad that it was settled that way. It was a luxury to get rid of ambitions. The glory of the Lord shone round about me, and for a little season I was ‘lost in wonder, love, and praise.’ I was deeply conscious of the presence of God within me, and of his sanctifying work.”

Dear reader, is your soul “hungering and thirsting”



for all the “fullness of God”? If so, who created that “hungering and thirsting”? Was it not God? If of God, is he not able to supply that for which he creates an appetite? Do not reason, and Scripture, and holy men say, yes? Does not your inmost soul say, yes? Are you weary of your ceaseless and unequal conflict with sin? If you are, “crucify the old man with his deeds”; cast out the enemy. Remember that you have an altar, even Jesus, and if you lay yourself upon that altar, he will sanctify you, for “the altar sanctifieth the gift.” Is it not written, “that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life”?

## CHAPTER IV.

### HOLINESS AND CONSECRATION.

“Take my soul and body’s powers;  
Take my memory, mind, and will;  
All my goods, and all my hours;  
All I know, and all I feel;  
All I think, or speak, or do;  
Take my heart, but make it new.”

We come now to consecration in its relation to holiness. It is well for us to linger here and meditate with care. If holiness is the goal toward which we would press, we are bound hands and feet, and utterly incapacitated to enter that blessed state until our consecration is thorough and perfect. Unless you can settle the matter of your consecration all attempts to believe for holiness as an experience will be worse than futile, because you are not on believing ground.

In speaking of consecration, the now sainted Dr. Keen said: “Without this, faith for cleansing is impossible. To attempt to believe unto full salvation until all is put upon the altar of God, is useless effort and wasted time. When I was seeking a clean heart, the moment I got the consent of my heart to say, ‘I am thine, wholly thine forever more,’ believing that the blood cleansed and that the altar sanctified, followed immediately.”

St. Paul, knowing well the importance of this step,

besought his brethren in Rome, saying: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii. 1, 2). "Presenting our bodies a living sacrifice," is consecration; "the renewing of our mind," is entire sanctification. If one is in doubt about this, he will see, by examining Titus iii. 5, where it says, "He saved us, by the washing of regeneration, and renewing of the Holy Ghost," and also Eph. iv. 23, that this is a favorite term with St. Paul in describing the purified heart.

Before the children of Israel could pass over Jordan and enter the land of Canaan, they must consecrate themselves, and this is significant, as entering into Canaan was typical of entering into the state of holiness. "And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you" (Josh. iii. 5). "God was about to reveal his presence in an extraordinary manner on the following day, and to perform a miracle before the eyes of the people, equaled only by the dividing of the Red Sea, and now, therefore, they were to prepare themselves for his coming by washing their clothes, by abstinence from all sensual enjoyments, and by a renewed consecration of themselves to his service" (*Thornley Smith*).

We find, also, that the necessity of entire consecration antedating the experience of a clean heart, is pointed out in the matter of offering a sin-offering and a burnt-offering. The high priest could not enter into the most holy place without first offering both these offerings. We quote from Smith's Dictionary of the Bible: "The sin-offering distinctly witnessed that sin existed in man, that the 'wages of that sin was death,' and that God had provided an atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the burnt-offering was very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice, but the main idea is the offering of the whole victim to God, representing (as the laying of the hands on its head shows) the devotion of the sacrifice, body and soul, to him.'

So must we, before entering into the most holy place, which St. Paul says we may have boldness to enter, "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. x. 20), consecrate ourselves wholly to the Lord. Settle it, therefore, that an entire consecration is absolutely necessary in order to receive the experience of entire sanctification. If you hesitate here; if you cherish an idol, you may as well relinquish your efforts, because God is hindered in performing the work by these barriers.

With this understanding, let us inquire what consecration is: "Consecration proper of persons is to be

viewed as twofold, it is to God's possession and to God's service. The leading, or at least the most important idea is that of possession. Then follows consecration to the service of God" (*Pope*). First, as entire yielding of one's self to God's possession. He has a right to us. "He made us, and not we ourselves." We also belong to him by redemption. Why, therefore, withhold from God that which rightfully belongs to him? God wants all that we possess, but he wants more—ourselves. A fine dwelling, costly furniture, and everything which wealth can procure, will not satisfy the wife, if she does not possess the heart of her husband. She wants him, not his wealth. Likewise, God can not be pleased with anything we give him, if, with these, we do not give him ourselves. Our service will not be acceptable without our hearts. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isa. i. 11). And why? Because it was not the service of the heart. David understood the spirit of consecration: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 16, 17).

The spirit of true consecration is such as cries, "Take me, Lord, to will and to do of thine own good pleasure."

It is putting one's self, without reserve, into the hands of the Divine Potter, to be moulded as he sees fit.

This consecration to God may be illustrated by the wedding ceremony where the bride gives herself to the bridegroom. "I take thee to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part."

But giving ourselves to God implies giving all we possess to him also. We found the following in the course of our reading the other day: "Dr. Judson tells of a Karen woman who offered herself for baptism. After the usual examination, he inquired whether she could give up her ornaments for Christ. It was an unexpected blow. He explained the spirit of the gospel, and appealed to her own consciousness of vanity. He then read to her the apostle's prohibition in I. Tim. ii. 9. She looked again and again at her handsome necklace, and then, with an air of modest decision, she took it off, saying, 'I love Christ more than these.'"

A lady once arose in a consecration meeting, and with streaming eyes said: "I can give up everything but my daughter; I can't give her up." This was the lady's supreme test, and at this point she failed. Unlike this was the experience of a precious man of God, who related to me his experience in yielding all to God. He was undergoing the tests. "Will you give me your children?" "Yea, Lord," was the quick response. "Look out, now, lest he take you at your word, and take



your children," he seemed to hear a voice say. For one moment he wavered, and then triumphing he exclaimed: "Yea, Lord, they are thine. Thou lovest them more than I possibly can. I can trust them with thee."

Many falter in laying their money on the altar. Dr. Sheridan Baker had a severe test along this line. After sixteen consecutive years in the itinerancy, he was forced by feeble health to retire from the active ranks of the ministry. With a few hundred dollars which he had succeeded in saving, he engaged in the mercantile business. His success was great; but with his increasing gain he found his spiritual interest greatly imperiled by the love of money. In the consecration he sought to make, he found this question of laying his wealth on the altar one which he must face. He said: "This was indeed plucking out the right eye, and cutting off the right hand. One day I opened the Scripture at Matt. xix. 21: 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.' The Spirit applied the word, and the truth, like keen steel, entered my heart, and after some days of doubting I was enabled finally to yield."

There is no better illustration of one's giving himself to God in consecration, than the following, which recently appeared in the Christian Standard: "An American gentleman, on travel, became sick at Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed him that he was

attacked by a malignant fever then prevailing in the French capital. He said: 'You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain you will rally. But I will do my best to carry you through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, and anything else you prize.' The sick man was thunder-struck at such demands by an entire stranger, who might administer a dose of poison, send the body to the potter's field, and appropriate the treasures. Yet a moment's reflection taught him that the demand was made out of pure benevolence, and that it was safer to trust himself and his possessions to a man of high professional repute than to risk himself among a hungry horde of hotel servants. He surrendered himself and all he had into the hands of the physician. The physician saw his reason go out in delirium, and his intelligence sink into stupor, but he watched him with a brother's care, brought him safely through the crisis, and recovering, all his treasures were restored to him. Likewise must we abandon ourselves to Christ, our heavenly Physician."

Second, we view the subject as consecration to God's service. This may be even more difficult than the first. Is there one thing which God might ask you to do, which you would not? Does one line of possible duty cross your mind now, at which you draw back? If there is, your consecration is essentially imperfect.

St. Paul is an example of one entirely devoted to

God's service. He was ever ready to obey God. Not once did he hesitate, although he knew "that bonds and afflictions awaited him." When he was on his way to Jerusalem, and had put up for a little while at the home of Philip, the evangelist, Agabus came down from Jerusalem, and prophesied that the Jews at Jerusalem would bind Paul and deliver him into the hands of the Gentiles. Then there was great weeping among Paul's friends, and they begged him not to go. But Paul said: "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Thus, if we are entirely consecrated to God's service, no conceivable danger or hardship can deter us, or frighten us from duty. Like the Hebrew children, in Daniel, we will say: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Or, like John and Peter, when they were commanded by the high priests and scribes to "speak not at all, nor teach in the name of Jesus," we will say: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

One entirely consecrated to God's service will not plead excuse when asked to engage in Christian work. He will inquire, "Is this God's will?" not, "Can I do

this?" He knows that, although weak if separated from God, he "can do all things through Christ which strengtheneth him." He knows that God will never lay a work upon him without giving necessary grace. A little boy once stood while his father loaded his arms with wood. He had about all he could hold when one who stood by said to him, "Johnny, you have all you can carry now," to which the little fellow replied, "Papa knows how much I can carry." Does not our Father know how much we can carry? How many there are who will not engage in the smallest Christian work, to speak to a sinner, or pray in public, or testify, or lead a prayer-meeting, or accept an office in the gift of the church, Sunday-school, or League; to give a tract, or visit a home in the name of Christ. When one becomes entirely consecrated to God's service, he gives a prompt and loving "Yes" to any duty the Lord requires. Until you feel this "Yes" in your soul, your consecration is incomplete. Will you engage now with the Lord to do anything that he may require? In some quiet place, kneel before him, and let him reveal to you whether your heart is entirely obedient. Some time, some place, if you are earnest and determined, the Holy Spirit will reveal to you the last supreme difficulty, over which, if you will triumph, you may know that your consecration is entire.

With Abraham, the last and supreme test was giving up his Isaac. With Moses, it was to go into Egypt and lead the children of Israel out of bondage. With Jacob,

it was to entrust his wives and children into the hands of the Lord. With Dr. Steele, it was to entrust his reputation with God. With Dr. Baker, it was to give up his money. With another, it is to preach the gospel, or be a missionary. Whatever it may be, to it you must say yes. Neglect or refusal here must be disastrous.

If you have followed me thus far, you have seen the necessity of an entire and perfect consecration as an antecedent condition to heart purity. You have seen how, without it, all efforts to believe for holiness are futile. You have seen what is to be understood by consecration, both to God's possession and service, which embraces the entirety of the matter. Now, dear reader, have you met all the tests? Are you conscious that your consecration is complete? Does the Spirit witness to it? If so, if all is on the altar, which is Christ, is it not true, dare you say it is not true, that the altar sanctifies the gift?

## CHAPTER V.

### HOLINESS BY FAITH.

“ My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take INBRED SIN away,  
Oh, let me from this day  
Be wholly thine.” —Adapted.

In all our pursuits we should have something definite in view. Without this definiteness of purpose one can make but little progress. This is true, not only in all business and intellectual pursuits, but in all spiritual exercises as well. Faith can not properly work without it. It requires this stimulus. Many miserably fail in their religious life, all because of the fact of their not aiming at a mark.

The key to the secret of St. Paul's great success is found in these words: “I press toward the mark for the prize of the high calling of God in Christ Jesus.” He had a mark at which he aimed, a prize which he was determined to win, and for the accomplishment of this he employed every faculty of his being.

The spiritual life and degree of progress in the Christian is unwittingly revealed in his testimonies. If he only wants “more religion,” or to “grow in grace,” or



to "hold out," or to "see the end of a Christian's race," he surely is plodding along at a "poor, dying rate." He has placed his mark too low, if indeed he is aiming at anything. Now these things may seem, at the first thought, like a plausible incentive to religious activity, but if one will give the subject more extended consideration, he will see that they are altogether inadequate. Such a man has no well-formed plans of religious development, no particular object in view. The whole matter to him is a mazy problem. He is trying to take a step, but knows not how or where to take it. He wants something, he knows not what. Experience has taught us that those who have no higher incentive will not get far along in Christian attainments.

The sinner will never succeed until he seeks God, with all his heart, for pardon. The justified man will not progress far except he aims at Christian perfection. Well has Paul said in Heb. vi. 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." And now, when one attains unto this, he must still have his mark and press toward it. St. Paul did. He said: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). He first aimed at Christian perfection, and then at the perfection which is ours in the resurrected life. He had attained unto the first, the second he was still pursuing. No mark short of these will do if we are determined on success.

I can imagine that Paul wrote these words to the Hebrews with a sad heart: "Of whom we have many

things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." They were not aiming at Christian perfection, as many are not aiming at it to-day, deeming it unattainable in this life.

Now while you follow me in this discussion, keep this object in view; aim at it with an unyielding purpose for its obtainment. Success will surely follow from the stimulus given to your faith by having an attainable prize before you.

Now we shall attempt to show:

1. The necessity for the exercise of faith in the attainment of the blessing.

2. What to believe.

3. How to believe.

1. First, the necessity for the exercise of faith in the attainment of the blessing.

When, at last, you have come up to face holiness, and stand at the threshold of the experience of the promised blessing, faith must knock at the door, and faith must take the step which carries you through the portal. Dear soul, if you have taken the steps which lead up to this experience, and which we have explained in former chapters, surely God is ready to bring into your heart that blessing which Jesus called "the promise of the Father."

There is no reason, there can be no reason, why you may not obtain the blessing now and be holy, if you are willing to receive it by faith. We base this conclusion upon the fact that God hath promised it: "The Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart, and with all thy soul" (Deut. xxx. 6). We base it also upon the fact that he hath commanded it: "Be ye holy; for I am holy" (I. Pet. i. 16). What, therefore, God hath promised and what he has commanded he surely is able to bring about.

O, what possibilities lie within the reach of faith! "According to your faith be it unto you." How much does Jesus mean by these words? Is it not that the blessings we receive from him keep pace with the measure of our faith?

Recall the instance of the father bringing his demoniac child to Jesus that he might heal him. The soul-stirring cry of the father was, "If thou canst do anything, have compassion on us and help us." What said Jesus? "If thou canst believe, all things are possible to him that believeth."

"Faith," says Bishop Foster, "is the only condition upon which the blessings of the gospel are offered. 'Justification' is by faith; 'regeneration' is by faith; 'sanctification' is by faith; 'glorification' is by faith; by faith as the instrument, and by the blood of Jesus as the merit, and by the Spirit as the agent. Whosoever faith is exercised the work shall be done."

Dear reader, do you begin to hunger for this blessing?

Do you weep for it? Well, stop your doubting, dry up your tears and begin to believe for it, for

“Drops of grief can ne’er repay  
The debt of love I owe;  
Here, Lord, I give myself away,  
’Tis all that I can do.”

We next inquire:

2. What to believe.

It is not faith that saves us if we consider it as abstracted from its concomitants. Saving faith must have an object. Faith must have what it supposes to be reasonable grounds for its exercise, otherwise it must be a dead faith. In this case, *i. e.*, salvation, either pardon or entire sanctification, the Word of God must be the ground of our faith. When we are conscious of fully meeting every condition upon which the promise is based, then are we to believe, nothing wavering, and it shall be done. When the Philippian jailer cried out, “What must I do to be saved?” Paul answered, “Believe on the Lord Jesus Christ, and thou shalt be saved.” Therefore believe on Jesus, believe his word. Jesus’ inquiry to a seeker was, “Believest thou that I am able to do this?” And here we have an inspired answer: “Wherefore he is able also to save them to the uttermost that come unto God by him” (Heb. vii. 25). So we are to believe that he hath promised it, and that he is able to do it, and do it now.

Dr. Keen’s experience might be helpful here. He said: “When a boy thirteen years of age, I became

deeply convicted of sin and earnestly anxious to be saved. I went to an altar of prayer in the midst of a glorious revival of religion in my native town. There for three nights I sought the Lord in the pardon of my sins. All who spoke to me told me to believe, and nothing was I more anxious to do than believe; yet no one told me what to believe. I presume they thought I knew, but I did not. Finally on the third night of my struggle an old saint of God came to me, and laying his patriarchal hands upon my head, as I bowed there bewildered and almost disheartened, he said: 'Son, Jesus says if you come to him, he will receive you and save you; believe his word and you shall be saved.' I did it instantly, and as instantly the peace of pardon and joy of salvation filled my soul. Just as soon as I knew what to believe, I did it quickly and was saved."

In a meeting not long ago, a dear man of God said that he anxiously desired the blessing of entire sanctification. We gave him some necessary information concerning what to believe, and then asked, Are you ready to receive it now? He replied that he was. We then all bowed at the altar of prayer, when he was asked to pray. With a glowing face he looked up and said, "I've got it!" "When and how did you get it?" "Just the moment I struck my knees upon the floor, and believed Jesus' word. Glory!"

And now, lastly, we come to inquire:

### 3. How to believe.

We must know, first, that we have the power to be-



lieve. A moment's reflection will show that the grace of faith is the common heritage of the human race, and the power to believe for salvation was secured for all by the atonement of our Lord. How many are waiting for God to give them faith, so that they can believe, while God is waiting for them to exercise faith in him, the power of which he has already given them. The faith that saves a sinner or sanctifies a believer, is not a unique faith. It is in no way different from the faith one must exercise in the common business affairs of life. It is the same faith exercised toward a different object. The faith that prompts the farmer to sow his grain, expecting a harvest, or the merchant to invest his money in goods, will, if properly exercised toward Jesus, bring salvation.

In the very commands of God he seems to have recognized the power in man to believe. "Believe on the Lord Jesus Christ, and thou shalt be saved." How foolish a command, if men can not believe. We are condemned for not believing. To believe that man has no power to obey a command of God, with threatened penalty in case of violation, is making God a monster of iniquity. Now the power of faith is a gift of God, *i. e.*, faith as a principle or latent power of the soul; but this is not saving faith. This faith sustains the relation to saving faith, as the atmosphere to the wind. Saving faith is faith in action—a faith that appropriates our Lord's promises of salvation. Saving faith, therefore, is not properly a gift of God.

The exercise of saving faith, or faith which thus



exercised becomes saving, is volitional with man. Of course, faith must have a reasonable ground for its exercise, or what it supposes to be reasonable. In the matter before us Jesus is a sufficient cause for the exercise of faith. And now, there can be only one condition in which man can not believe, and that is, when he is unwilling to obey God.

“Then how shall we believe for full salvation?”

Search the Word diligently. Has the Lord commanded us to be holy? Has he promised us power to be holy? Is it his will? Did Jesus' atonement conditionally provide it for us? Search out these questions, for, “faith cometh by hearing, and hearing by the Word of God.” Then, meeting all the conditions upon which the promise for this is based, yielding every idol, consecrating every power, just believe. That is all.

As Dr. Keen said: “Are you persuaded that

“‘Tis the promise of God full salvation to give,  
Unto him who on Jesus his Son will believe?”

“You may at once begin to sing:

“‘I can, I will, I do believe,  
That Jesus died for me.’”

While we assert that saving faith is volitional with us, being simply the exercise of that faith which God gave us at our natural birth as a principle of our being, and which may properly be termed the “grace of faith,” we recognize, also, that in the exercise of that faith toward Jesus, the Holy Spirit is ever near to stimulate our struggling faith to reach out its arms and appropriate him.

## CHAPTER VI.

### HOLINESS AND ITS EVIDENCE.

“How can a sinner know  
His sins on earth forgiven?  
How can my gracious Saviour show  
My name inscribed in heaven?  
“We by his Spirit prove,  
And know the things of God,—  
The things which freely of his love  
He hath on us bestowed.”

We see many about us who profess to have been converted, but in their life and conduct there is an absence of those qualities and actions which are the characteristics of the regenerate life. It is not necessary to infer that they are hypocrites. On the contrary, many of them are quite sincere. But whether they are hypocrites, or deceived merely, their condition is a serious one, as it is a prodigious barrier to all future progress. No one should be satisfied short of indubitable evidence.

Not only is this true with reference to conversion, but also concerning the second great epoch in the Christian's life, that is, entire sanctification. When we see one who professes to have received the baptism with the Holy Spirit, but who does not yield the fruits of a holy life, he is not necessarily a hypocrite, but may only be greatly deceived. “Ye shall know them by their fruits,”

said our Saviour. Such may deceive themselves, but they can not deceive God, neither can they deceive others greatly.

Now there is first, a necessity to be converted and to have a consciousness of the fact that we may "go on unto perfection," and then to receive the baptism with the Holy Spirit, with the witness of the same, that "we may have right to the tree of life, and may enter in through the gates, into the city," for heaven's doors will only open to the holy in heart (Heb. xii. 14). At death it may be too late; after death it surely is.

Not only this, but uncertainty means unrest. Bishop Foster says: "One of the chief sources of anxiety and unrest to honest inquirers after holiness is a want of information as to the kind and amount of evidence necessary to authorize assurance. While some, and perhaps not a few, become the easy victims of delusion, many absolutely refuse to be satisfied with anything less than miracles; multitudes are thus hindered, and, no doubt, long prevented, from entering further than the portals of religious experience, by perplexity and confusion upon this subject."

But may we know for a surety that the work has been done in us? We answer, yes. Why not? Is the Father pleased to leave his children in doubt, when doubt means unrest and unhappiness? As Baker said: "As a person may know that hatred, envy, pride, and worldliness exist in the heart, so we may know, when duly tried, that these are no longer there but have given

place to love, good will, and humility." So we now propose to consider some of the evidence, by which we may know whether we have obtained this blessing.

Holiness, considered not in its progressive aspect, but as the definite, epochal, inwrought cleansing of the Holy Spirit, is instantaneous; but there is a process leading up to it. That is, there are steps leading up to it, but there is a step entering into it. So it is both progressive and instantaneous, and unless you have taken the steps leading up to it, you can not take the step into it. We do not want to be understood to say that this process is necessarily long or slow. It is but a short distance from the Red Sea of conversion to Kadesh-barnea of entire sanctification, and that way just as surely led to Canaan as did the way of the wilderness and Jordan. Let us notice these steps.

Dear, anxious reader, in order to impress upon your mind what these successive steps are, and the necessity of taking them, in order to become settled in a reasonable faith, let me ask you a few questions:

When you began to seek holiness of heart, were you justified and a growing Christian? Or, had you grown so cold and indifferent as to not know positively on which side of the line of demarkation you were? Had you gone way back from your first love? and ignoring this, did you expect to be made holy without being reinstated? Remember that only growing Christians are proper candidates for holiness. If you will do this you

will avoid mistaking the return of justification for entire sanctification.

Again: Did you have a deep and pungent conviction of inbred sin? Or if not, have you ever opened your heart and mind for such a conviction so that the Holy Spirit could reveal it? Did you ever realize that your impatience, fits of anger, jealousy, pride, and kindred evils, were a reflection or indication of inbred sin in the heart?

And now, if you have realized this, did you seek holiness definitely? Sheridan Baker said: "An accidental holiness in an intelligent, free, moral agent is an absurdity." Do you not know that it is not the Divine order to give this grace unsought? But if you have sought this experience definitely, did you find that you were willing to pay the price? Did you offer your "body a living sacrifice"? Did a line of possible duty cross your mind from which you drew back and to which you could not say "yes"? In fact, did the Holy Spirit witness to your entire consecration? (Phil. iii. 15.) If you can answer these questions satisfactorily you surely have a cheering hope to build upon. We now mark a few more points.

The blessing of entire sanctification is preceded and accompanied by illumination and insight into the Scriptures. Whereas, before, the whole subject was enshrouded in darkness, now it is perceived and comprehended with the clearness of noonday, because it has been revealed by the Holy Spirit (I. John ii. 20).



To one who has received this blessing of perfect love, there will be a tendency, in every impulse of the heart and life, toward holiness. Such a heart can manifest no affinity for the impure. It will be drawn heavenward and toward the pure and holy by an unconscious attraction.

One who has received this blessing ought to know that sin is all gone. He ought, and we believe will, realize that the blood cleanseth from all sin. He will have a sense of the Divine presence and oneness with Christ. There will be the mutual abiding spoken of in the fifteenth of John.

Such a one will have easy victory over sin. Before, he had fierce conflicts with sin, with, it may be, an occasional defeat, followed by sorrow and remorse. Now, there is speedy, sure, and comparatively easy victory. The reason for this is found in the fact that the "old man" is cast out, and there is no enemy within to conspire with the enemy without.

Such a person will have a passion, more or less strong, for souls. He will seek the conversion of sinners and the sanctification of believers. An insatiable desire will burn in his soul to get others saved. He will manifest increased beneficence and liberality. This is the logical result of placing all on the altar. He acknowledges God's ownership and himself merely a steward. He realizes that he has freely received and so ought to freely give. If one professing holiness does not exhibit the spirit of beneficence, he will have hard work convincing people of the sincerity of his profession.



There are two evidences more which should be spoken of which we have reserved for this place. They are not of minor importance, however. The foregoing evidences of entire sanctification are what Bishop Foster would denominate "the more general spiritual phenomena" immediately attending it. It seemed fitting to us to begin with these and lead the anxious inquirer, by gradual approach, to a grand climax in evidence.

We now speak of the witness of the Spirit, and the fruit of the Spirit.

It is the blessed prerogative of every sanctified person to have the witness of the Spirit to that fact. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I. John iv. 13). Perhaps few will deny the Spirit's witness to this blessing. If they do, we would cite them to a few more passages of Scripture: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (II. Cor. i. 21, 22). "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I. Cor. ii. 12). Surely this includes the knowledge of entire sanctification. "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (I. John iii. 24).

But here we inquire: What is the witness of the Spirit? John Wesley says: "It is an inward impression

on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit.” Richard Watson speaks of the inward witness or testimony of the Holy Spirit “from which flows a comfortable persuasion or conviction of our present acceptance with God.” Bishop Foster, from whom we have quoted often, says: “It is a consciousness wrought in the soul that a change is effected.” Consciousness is the soul’s immediate sense, by which it knows itself. It is an act of direct and intuitive knowledge, which, in logic, is called perfect knowledge. The witness of the Spirit to our spirits is a difficult thing to explain to such as have not acute spiritual perception. In plain, simple language, the witness of the Spirit is the Spirit telling us, in language audible only to the spirit, of our condition and state. In the language of Methodist hymnology,

“His Spirit answers to the blood  
And tells me I am born of God.”

We close our remarks upon the witness of the Holy Spirit by quoting the comments of Richard Watson on Rom. viii. 15, 16: “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” He says: “In this passage it is to be remarked: 1. That the gift of the Spirit spoken of, takes away ‘fear,’ being opposed to the spirit of bondage, producing ‘fear.’ 2. That the ‘Spirit of God’ here mentioned, is not the personified spirit or genius of the Gospel, but ‘the Spirit

itself,' or himself. 3. That he inspires a filial confidence in God as our Father, which is opposed to 'the fear' produced by the 'spirit of bondage.' 4. That he produces this filial confidence, and enables us to call God our Father, by witnessing, bearing testimony with our spirit, '*that we are the children of God.*' "

While this argument, in part, bears only on the witness of the Spirit to our adoption, we hold that if this is established, it proves also the witness of the Spirit to our entire sanctification, as "we have received, not the spirit of the world, but the spirit which is of God; that we may know the *things* that are freely given us of God." Not adoption only, but entire sanctification as well.

We must avoid confusing the witness of the Spirit, and the witness of our spirit. They witness together, but are not the same. "The Spirit himself beareth witness with our spirit." I do not mistake the voice of the Spirit, because of the testimony of my own spirit. I may not understand in what way the great work was accomplished, but I may know by my own vivid experience that the work has really been done. This Dr. Paulus calls the witness of our spirit.

Now, lastly, we speak of the fruit of the Spirit, as an evidence of heart purity.

This fruit forms a beautiful cluster of nine graces which ornament the life of a holy man. This fruit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Dr. Whedon has noticed a grouping of these "fruits"

into three parts: "The first includes the inner graces, as love, joy, peace; the second, their action upon others, as longsuffering, gentleness, goodness; the third, manifold traits of character, as faith, meekness, temperance. Love is placed at the head as the fountain of all the rest."

Barlow says: "Love is foremost, and gives a nameless charm to all the rest. Love derives its power from being, in the first place, love to God. When the soul centers its affection in God through Christ, all its outgoings are influenced and regulated accordingly."

Where this love resides all these other graces appear. It is not a natural love, such as a mother has for her child, but it is the love of God dwelling in the human heart, or, as the inspired writer says, "the love of God shed abroad in the heart by the Holy Ghost." Therefore it is more than natural love, it is supernatural love, a love that is like God's because it is of him. It is the "love of God shed abroad in the heart by the Holy Ghost" that "suffereth long, and is kind," which neither envieth, vaunteth itself, nor is puffed up. It "doth not behave itself unseemly, seeketh not her own, is not easily [quickly] provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things." Prof. Drummond called it "the greatest thing in the world," and St. Paul says, without it everything else is "nothing," and "profiteth nothing." This Holy Ghost love comes only when he comes to abide, and is henceforth a fountain sending forth, in perennial streams, these other

graces of the Spirit. This beautiful tree can yield its full fruits only as it grows in a clean heart, hence when they appear there, it is an inferential proof of heart purity.

So, dear reader, if you have carefully marked the points as you have gone over them, and are able to bear the scrutiny, and meet the tests, we think you may bid adieu to doubts and fears and rest calmly; but if, on the other hand, you can not meet the tests, as you value your soul, consent now and "receive ye the Holy Ghost."

"All praise to the Lamb! accepted I am,  
Through faith in the Saviour's adorable Name:  
In him I confide, his blood is applied;  
For me he hath suffer'd, for me he hath died.

"Not a doubt doth arise, to darken the skies,  
Or hide for a moment my Lord from mine eyes:  
In him I am blessed, I lean on his breast,  
And lo! in his wounds I continue to rest."

## CHAPTER VII.

### HOLINESS AND GROWTH.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Eph. iv. 11-15).

There are many fallacies with reference to the method of attaining holiness. Chiefest among them is the theory that we grow into this state of purity of heart. We stop here to answer this fallacy, because it is not only essential to have a correct view of the meaning of holiness, and the time when it may be attained, but it is of equal importance to understand the true method of its attainment. As long as one thinks he can grow into holiness, he will fail in reaching the goal, for the simple reason that it is



not received in that way. Therefore, it is our purpose, in this chapter, to show the relation of growth to holiness. That it has a vital relation, none will doubt, after investigation; but what that relation is, all are not agreed.

There are those who claim that holiness may be attained unto, even in this life, but that it always, and necessarily, comes as the result or climax of a certain spiritual growth. It may be called the method of gradual elimination by growth. That is, if anger, or pride, or covetousness be in us, we can, by constantly resisting them and practicing the opposite virtues, succeed, at last, in entirely eliminating them. This seems to us like a forlorn hope at the most. It must of necessity be a long and tedious process. How long must we struggle with anger, and pride, and covetousness, before they shall be destroyed? And when we, at last, succeed in growing these out, how many more roots of remaining carnality will appear for elimination? How long before we shall get through the list? What if we should die before we come to the end? Would it not require a long life? But, now, is there no better way? We shall see.

The mistake of the well-meaning persons who hold to this view, is in confusing maturity and purity, and of giving but slight thought to the nature of growth. They speak hastily, and forget that it is not the nature of growth to eliminate. A certain writer has said: "There is no power in growth to create or destroy, to bring into being or remove from being. It has to do with things already in being. It holds together, it binds, it assim-

lates, it increases, but never destroys, removes or eliminates. Elimination and growth may take place at the same time in the same organism, but by radically different forces."

Dr. Steele, one of the foremost writers upon this subject, says: "We advance a step further, and say that growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin, commonly called original sin. The revelation of its indwelling is more and more perfect and appalling as we advance from conversion. The more entire the consecration, the more vile in their own eyes do eminent saints appear."

We can not grow weeds out of a garden nor disease out of a system; so, if we study the subject of growth as it appears in the animal or vegetable kingdom, and then reason from analogy, we necessarily see that we can, in no way, grow the weeds of inbred sin out of the human heart. We must look for some other method.

Before we can determine the true relation of growth to holiness, we must know what the correct definition of growth is. The Standard Dictionary gives the following definition: "Gradual increase of a living thing by natural process; development to maturity or full size, as from a germ or root. Hence, gradual increase by accretion or development." Now if this is the correct definition, we see that growth is only an enlargement of something already existing; but all agree that, to become holy, carries with it the thought of an entire destruc-

tion of the body of sin. Hence growth can not produce holiness.

Neither do we think that this theory finds any support in the Bible. St. Peter is often quoted in support of it. "Does not he say, 'Grow in grace'?" We do not deny growth in grace; indeed, we emphasize the fact and urge it as a duty. We can not see how this text can be made pertinent to their theory, as Peter speaks only of "growing in grace" without the suggestion of a hint of growing into heart purity.

We know also that the same apostle says: "Add to your faith virtue; and to virtue knowledge," etc.; but this does not assert that holiness is the resultant of growth. He is here speaking of growth consequent upon holiness, and not holiness consequent upon growth. Let us examine. The verse in question starts out: "And beside this, giving all diligence, add to your faith," etc. Now the words, "And beside this," refer to something which had been spoken before. If we examine carefully we shall see that it refers to a clause in the fourth verse, concerning our being "partakers of the divine nature." Now if we are "partakers of the divine nature," we have holiness, for holiness is God's nature.

But we wish to be understood as holding that there is growth both before and after entire sanctification. There is no growth before conversion, because a sinner has no spiritual life; and a thing must possess life in order to grow. No amount of cultivation or watering can make a dead tree grow. So a sinner, dead in trespasses and sins,

must be converted by a specific act of the Holy Ghost, and then he will be in a condition to grow. After conversion there is, or should be, a constant and perpetual spiritual growth. If one obeys God, attends upon the means of grace, and performs every Christian duty, he will grow. The graces implanted in the soul at regeneration will develop by constant activity. There will, if growing, be created within him an "hungering and thirsting after righteousness." He will feel a desire to become like Christ in all things. Feeding on Christ and exercising himself in good offices toward others, he will grow as one grows physically who has proper food and exercise. As he grows and hungers after righteousness, this very growth will reveal and magnify that inward depravity which, in its very nature, must hinder growth, and which he has no power to entirely remove. To growing Christians who really desire to know the hindrances to growth, the Holy Spirit will surely reveal them.

Growth, therefore, is essential to holiness, inasmuch as it brings us to a condition where our carnal nature is revealed, and while in this condition, we begin to struggle with it to free ourselves from it. It creates within us an "hungering and thirsting" for a fuller and freer life. The usual order is, we believe, to feel the strength and vileness of inbred sin, magnified by growth, before we will seek release.

Here, therefore, innate depravity is revealed as an hindrance to growth. Growth has revealed the power and presence of this hindrance; the Holy Spirit has shown

us its vileness and virulence. Now we must some way rid ourselves of this hindrance to growth, or our spiritual progress will go on with constantly decreasing energy. Growth brings us to this position, but can not get us over the difficulty.

There will come a time in the life of the growing Christian, early or late, according as he has light and uses spiritual food and exercise, when inbred sin, as a barrier to growth, must be destroyed or his growth will cease. And, as the period of our growth, in a spiritual sense, should continue forever, when this hindrance is allowed to remain after it is revealed, our growth is destroyed or retarded, and we become dwarfed and then die.

The natural inquiry, therefore, is, at this point in the progress of our discussion, "How shall we get rid of this hindrance?" That is a proper question, and may He who has said, "If any man lack wisdom, let him ask of me," help us in this inquiry.

Dear brother, the Lord hath provided a way, and all that we want now is to find out that way. Doubtless, you have discovered ere this, that you can not rid yourself of the hindrance; if you could you would have no need for the Saviour. You have tried to cultivate it out, but in this you have failed. You have tried rigid self-discipline; but the old man remains to harass you in spite of every effort to eliminate him. This one thing, may be, you have not learned—the old man is a unit. He can not be cut up and cast out by piecemeals. When he is



cast out, the whole of him goes; if a part of him remains, if you search, you will find the whole of him there.

But the Holy Spirit can and will eradicate him by a specific act, if you will concur and yield yourself to be used as he sees fit. You must know that he is able to do this, and if able, he surely is willing. What, therefore, hinders the work from being done but your unwillingness? Come, now, give yourself to the Lord fully! Hold steady under his hand while he probes the wound. Is it painful? Never mind; think of the blessedness that will follow. Remember that holiness always follows close in the footsteps of entire consecration. Is your consecration complete?

“Is there a thing beneath the sun,  
That strives with thee my heart to share?  
Ah, tear it thence, and reign alone,  
The Lord of every motion there.  
Then shall my heart from earth be free,  
When it hath found repose in thee.”

Do you know that all is the Lord's? Does the Holy Spirit witness to the fact? If so, ask now, and receive, for he has said, “Ask and ye shall receive.” Trust him for it. Take it by faith. “Reckon yourself dead indeed unto sin and alive unto God,” and when the reckoning is sure, the death is sure, and the life is sure. True to the promise, the Holy Spirit does the work.

Now you will grow more rapidly. You will “mount up with wings as eagles,” you will “run and not be weary,” you will “walk and not faint.” The tongue will



be unloosed; the heart will be aglow; the fire of love will sparkle from your eyes and beam on your face; the feet will become swift and the hands ready to do his will. Sacrifices in the service of God, cheerfully given, will be the normal state. You will bear reproaches without complaining, calumny with meekness.

You will be like a "cedar in Lebanon." Here is the description of such a man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." What shall hinder such Christians from growing? They have gone beyond the second veil, and are feeding on the hidden manna. They have the well of living water within them. Love is their incentive to exertion and obedience. Thus feeding and exercising, will they not grow? Therefore, beloved, let us so heed God's Word that we "may grow up into him in all things, which is the head, even Christ."

## CHAPTER VIII.

### HOLINESS AND THE HOLY SPIRIT.

In this chapter we desire to set forth, in honor to the adorable Holy Spirit, what his office and ministry is in the great work of personal salvation. It is our conviction that he is not honored by the Church, commensurate with the honor due his divinity. He is spoken of with the indefinite pronoun "it," and is called an "influence," and other names, which do not recognize his personality and divinity.

Hear what Jesus said about this other Comforter: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John xiv. 15-17).

Again he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John xvi. 7).

Of his coming it is written: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And

there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 2-4).

Any one reading these passages, with only a desire to know the truth, will acknowledge the personality of the Holy Spirit, and that he is to be received, loved and honored by all Christians. We will, however, add a few more points. Disciples to the faith of Jesus Christ were to be baptized in the name of the Father, Son, and Holy Ghost. He is represented as striving with men (Gen. vi. 3), as giving wisdom (Ex. xxviii. 3), as speaking through men (II. Sam. xxiii. 2), as omnipresent (Ps. cxxxix. 7), as cleansing (Acts xv. 8, 9), as quickening (I. Pet. iii. 18), as being vexed (Isa. lxiii. 10), and grieved (Eph. iv. 30), as a guide (John xvi. 13), as helping in prayer (Rom. viii. 26), as teaching (Luke xii. 12), as a comforter (John xiv. 26), as giving joy (I. Thess. i. 6).

Says Dr. Whedon: "This gift of the Holy Spirit is not a mere fluid or emanation shed off from the divine essence or person; it is a *He*, the essence or person himself. It is not an influence shed from the Spirit, but it is the influencing Spirit. It is not a vapor, but a living Being and Person. The qualities, actions, efficiencies of a living agent are, through the whole passage, ascribed to the Comforter. There is no alternative left but either to pervert the passage, or to acknowledge herein the

presence of the third person of the adorable trinity." These remarks by Dr. Whedon were his comments on these words: "When he is come."

So we find that the Holy Spirit is a person; but what do we understand by his personality? We mean by the personality of the Holy Spirit, what we mean by the personality of man, only raised to an infinite degree. Dr. John Robson says: "It [human personality] enables us to understand what it [divine personality] is, as little as animal individuality enables us to understand what human personality is." Yet we know of no other way of conveying the thought of divine personality.

The Holy Spirit is in the strictest accord with the Father and the Son, in the work of redemption. The author which we have just quoted says: "Our Paraclete in heaven is Jesus Christ the righteous; our Paraclete on earth is the Holy Spirit. With God the Father in heaven there is the man Christ Jesus to plead the cause of men; with man on earth there is God the Holy Spirit to plead the cause of God."

But it is our purpose, in this chapter, to study the personal ministration of the Spirit. What is his office and ministry? What part in the completion of the work of redemption on earth, is he here to perform? As nearly as we can gather from the Word of God, while he is an ever-present power in the world, working in various ways, yet his work, in relation to man in redemption, is threefold, marking as many epochs in the life of the in-

dividual. These are conviction, regeneration, and the baptism with the Holy Ghost.

1. First, his work in the conviction of the sinner. Jesus said, "When he is come, he will reprove [convict] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John xvi. 8-11).

"These are the three great topics presented by the Holy Spirit to the human conscience and intellect. Sin, from rejection of Christ; righteousness, through the ever-living intercession of Christ; judgment upon persistent sin, executed by Christ" (*Whedon*).

In what other way could humanity know sin but by Jesus Christ? The history of the human race has demonstrated that the Holy Spirit could not so deeply convict man, as to thoroughly revolutionize his life, only by and through Jesus Christ. God has written his law on the human heart, and the Holy Spirit spake through the consciences of men; but men's consciences had been perverted, the law of God written on their hearts, nearly erased, and there was a necessity of a revelation of the law of God by Jesus Christ. In the strictest co-operation with the Son, the Holy Spirit takes the great fact of the greatest sin known to man, the crucifixion of Jesus Christ, and presses it home to the consciences of men, producing a sense of guilt.

Our Lord, while on earth, taught the people, com-

batted prevailing errors, and gave a perfect code of ethics. The world did not accept him nor his teaching. They counted him an impostor. Had death ended all, their belief would have been verified; but his resurrection and ascension proved his harmony with God the Father, and established his code of righteousness. His life and his teaching were a living exemplification of righteousness.

The Holy Spirit also uses the fact of the crucifixion of Jesus, and the consequent judgment of the prince of this world, to enable men to have that discrimination of judgment which enables them to distinguish between good and evil. The glamour over the minds of men, which Satan had long caused, was dissipated.

Thus was the Holy Spirit to work upon the crude element of humanity, illuminating their minds, arousing their consciences, awakening good impulses, and bringing man into the possession of new life.

2. The next great work of the Spirit is the regeneration of the sinner. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Water baptism is not pertinent to our inquiry, at this time, so we will only say, Jesus was speaking to a man who was familiar with the method of induction of the Gentiles into the Jewish faith; and in this lesson he seemed to convey the thought, that it was necessary, on the part of Nicodemus, and on the part of every true convert to the Christian faith, that they be inducted into the faith and external kingdom, by the rite of baptism



as an external indication. The real birth, of which the other is but a symbol, is the birth of the Spirit, whereby man is inducted into the internal kingdom. It is not necessary that we understand the process of this birth, but we may know it as a reality in our experience. In this birth from above, the Son and Holy Spirit are in accord. The atonement of Jesus has given room for the sway of mercy without the abrogation of justice, and the Spirit is at perfect liberty to consummate, out of this redemption, the salvation of the individual. We said that the Spirit was at perfect liberty to consummate the salvation of the individual. So far as a sufficient atonement is concerned, this is true; but the individual himself presents another hindrance, and until he freely consents and co-operates with the divine purpose, the work of his personal salvation can not be accomplished.

3. We now speak of the baptism with the Holy Ghost. Jesus told the disciples that he would give them another Paraclete, who would abide with them forever. He told them that this Spirit should be in them. After the resurrection, meeting with his disciples, he said to them: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). So the days rolled on—days of self-denial, of self-crucifixion, of consecration, and of waiting, and then suddenly, when the time was ripe, he came according to promise. His advent was as the sound of a rushing mighty wind, which filled the house where they were sitting. "And there appeared unto them cloven tongues like as of fire, and it sat upon

each of them. And they were all filled with the Holy Ghost." This account we read in the second chapter of the Acts.

But what does this baptism do for man? Let us remember that it is the scheme of the Trinity to save man, fit him to live and work and go to heaven at last. When in the process of redemption and salvation, man has been convicted and led successively through the different stages of salvation, the Holy Spirit leads him finally to a definite consecration, with the full concurrence of his heart, mind, and will, that he may fit him for highest efficiency by the baptism with the Holy Ghost, producing power and purity.

So this baptism accomplishes for man the twofold work of power and purity.

First, power. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8). But what is this power? When Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you," he added, "And ye shall be witnesses unto me." Hence it enables the one baptized to witness for Jesus. It transforms the weak and fearful disciple into a bold confessor of Jesus, as it did Peter. Only a few days before this event, Peter denied Jesus because he was afraid to confess him; now he stands fearlessly before the multitude and boldly accuses them of putting Jesus to death. Nothing daunted him now, for the fiery baptism had come, and carnality, which makes cowards of men, had been consumed.

This was heroic power. But it gives power, also, to bear and forbear, power to love, power to sympathize, power to deny self, power of patience and sweetness, power to resist temptation. We cry for power! Our mind is ever on the heroic power—power to sway the multitudes, and look conviction into a sinner. Let us seek more earnestly for the power we need in the little worries and cares of life.

Secondly, this baptism brings purity. This is often overlooked, yet no truth is more positively stated in the Word of God. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us" (Acts xv. 8).

This gift of the Holy Ghost poured out on Cornelius and those who were with him, has its parallel in the scene at Pentecost. At Pentecost it was the pouring out of the Spirit on the Jews; in this other instance it was the pouring out of the Spirit on the Gentiles. There can be no doubt that the internal effect was the same in both cases; and Peter definitely and clearly states in Acts xv. 9, that the effect was the purification of their hearts.

One may ask, "Is it not the blood of Jesus that cleanseth from all sin?" Says David Updegraff: "The blood of the atonement is the only source of all redemptive possibilities. And the Scripture includes both the procuring cause and the efficient agent employed, or the Holy Spirit. For the 'blood' and the Spirit are co-operative and complementary in all the work of our redemption, from the beginning to the end."

Fire cleanseth, and the Holy Spirit is often represented under the symbol of fire. It was the "cloven tongues like as of fire," at Pentecost. It was a live coal that the seraphim placed upon the mouth of Isaiah, and then it was said, "Thine iniquity is taken away, and thy sin purged." It was John the Baptist who said, "He shall baptize you with the Holy Ghost, and with fire."

We close with this inquiry: If purity is not given at this epoch, when is it given? Not prior to this, because up to this time the believer is represented as being carnal, but never afterwards.

These are the three epochal works accomplished in man by the Holy Ghost. However, he is never absent from man. He comes to abide, and so is ever with man, or rather, the children of God, comforting, guiding, interceding for, illuminating the minds of, and assisting in all the processes of growth.

## CHAPTER IX.

### HOLINESS—HOW RETAINED.

How shall I retain holiness? This is a subject that perplexes many. As many refuse to start out to be Christians because they are distrustful of their ability to "hold out," so many earnest Christians hesitate to accept the grace of entire sanctification because they fear they lack ability to retain it. We believe this to be a very serious hindrance with many; so we desire, in a brief way, to notice a few points, which, if heeded, will help such persons over their difficulties and assist those who are now in the experience to retain it. We shall not enter into the subject before us exhaustively, as we purpose, if the Lord wills, to write a little companion volume to this book which we will call "Steps in Holiness," and in that we shall endeavor to notice, at some length, many of the essential details in maintaining a life of holiness.

We assume, as we start out, that you are in the possession of the blessing, and that your faith lays hold upon it with an unyielding grasp. We trust also that you have the witness of the Spirit to the great fact; and that you meet all the tests mentioned in the chapter on "Holiness and Its Evidence." This is essential, because uncertainty as to your experience will retard every

footstep of your progress. If you know that everything is on the altar, and that the altar sanctifies, it will help you over many difficulties.

But the blessing will not remain of itself. It goes when the Blessor goes, and there are essential conditions which one must meet. How many fail here. They are in the grace of holiness, and so they rest oblivious to the fact that for them there is something to do. So after a while they awake to find that the Blessor has gone with his blessing. Alas! How slow they have been to learn the lesson: "Grieve not the Holy Spirit." Surely you grieve him when you refuse to acknowledge him as an Abider and pay him due courtesy.

The first point we mention in order to retain the grace of entire sanctification, is: 1. One must constantly maintain his consecration. A failure to do this will bring you into difficulty. If you begin to covet your property which you have laid upon the altar, and take away any part of it from the altar, and refuse to use it to the glory of God, you grieve the Holy Spirit. If you discover a growing uneasiness as to your children or loved ones being left in his hands; if you find that you are somewhat reluctant to do his bidding in all cases, and can not, with full consent of your heart, sing Frances R. Havergal's consecration hymn,—

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love.



“Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King.

“Take my silver and my gold,  
Not a mite would I withhold;  
Take my moments and my days,  
Let them flow in ceaseless praise.

“Take my will, and make it Thine,  
It shall be no longer mine;  
Take my heart it is Thine own,  
It shall be Thy royal throne.

“Take my love; my Lord, I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for Thee,”

there is a flaw in your experience traceable to an imperfect consecration. The Holy Spirit remains in our hearts, as our Sanctifier, only when we yield implicit obedience to him.

The next thing we notice, is: 2. A necessity to confess this grace of entire sanctification. How often do we see people sitting in darkest despair, as they say to us: “I had the blessing once, but I lost it because I refused to glorify God by confessing it.” We recall our own experience, sad and bitter, because some well-meaning but over-cautious friends advised us to say nothing about it, but live it. Such advice pleases the devil and grieves the Holy Spirit.

What said our Lord? In the first chapter of the Acts,

we read: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Of course in witnessing for Christ, we must witness as to what he has done for us. If we do not witness to the grace in our hearts, what is the cause of our silence? Are we sure that it is because of prudential reasons? We may make this our excuse or plea, but are we not conscious, that in many cases, we are silent because we are afraid, or ashamed, to confess it? If such you find to be the case, read and reflect upon Matt. x. 32, 33.

You may say, "I am willing to confess Christ; but does this imply that I am to tell *all* that he has done for me?" Yes. Why not? How else could you confess him?

Remember the poor devil-possessioned man, in the country of the Gadarenes, whom Jesus healed. Jesus bade him, "Return to thine own house, and show how great things God hath done unto thee." That surely is what God *wants* you to tell.

Again we notice: 3. That in order to retain the blessing, we must work. "Why stand ye here all the day idle?" This would be a difficult question for many to answer. There is no legitimate cause or reason for idleness.

"Go work in my vineyard," is the command of our Lord. The Lord has no place for "gentlemen of leisure." We never get too old to work in his vineyard.

The sphere of our labor may become somewhat narrowed, but God has a little something for us all to do. Dr. Peck said these words once came to him with great force: "God can't bless nothing." If we do nothing for the Lord, how can he bless us? Or how can we retain what we already possess?

"What can I do?" What can you do? Do you know of nothing to do? "The fields are white to harvest," do you not know how to reap? "Oh," you say, "this thing ought to be done, but I can't do it." How do you know that you can not do it? Have you tried? You may not be able to do it as well as others, but you can do your best, and that always pleases God.

A little girl is doing some needle-work. The stitches are long and crooked, and if you did not know who did it you would say, "What poor work." "See, mother," says the little one, as she hands the work to her for inspection. The mother looks at it, and then, bending down, she kisses the little one, and says: "That is nicely done." The mother considered the age and inexperience of the child, and her words had no hypocrisy. The pioneer can not build a fine mansion, but he can build the log cabin, and that answers for the time. He does the best he can. Dear reader, for you to refuse to work because you can not do as well as some others, is as foolish as it would be for the pioneer to refuse to build the log cabin, because he could not build a fine and artistic dwelling. As you hope to be saved, work.

Improve upon your talents, or God will take away

that which you have. Work to get others saved and sanctified. Take up the work that is at hand. Instead of hunting around for others to do it, do it yourself, and you will find yourself growing in grace.

4. Continually reckon yourself to be dead indeed unto sin. On the reckoning, Sheridan Baker says: The tense of the Greek verb expresses the thought of a continuous reckoning as opposed to a momentary act done once for all; and this is vital to all who try to live holy lives. Many Christians take up the cross and pray with the sick, or bear part in public religious services, and for the time feel free and happy, but expect from former experiences to repeat this crucifixion when the same or similar duties are again to be performed. Thus they suffer a crucifixion at every step of their religious work; but if they were to reckon themselves "dead indeed unto sin" all the time in the intervals of these exercises, as well as when performing them, this crucifixion would not have to be repeated; the carnal man would remain dead according to the reckoning. Then, again, by overlooking this continuous reckoning, the enemy will interject something that appears very much like the old Adam life; and if the subjects of this temptation fail just then to reckon themselves "dead indeed unto sin" "they will get into serious trouble. If, however, at this juncture they keep up the reckoning, in spite of what might seem to them the return of the old nature, the enemy will be compelled to show his cloven foot, and the trouble will appear in its true light as a temptation of Satan."

5. Own your faults and mistakes. John Wesley said: "Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be therefore open and frank when you are taxed with anything; do not seek either to evade or disguise it; but let it appear just as it is, and you will thereby not hinder but adorn the gospel." By keeping silent and refusing to acknowledge our faults, we grieve the Holy Spirit.

6. Live in the use of all the ordinary and instituted means of grace. It is the injunction of one of the apostles, to "pray without ceasing." We must not imagine that we no longer need to pray. If we enjoy the blessing of holiness we ought to pray all the more. Jesus is more than ever our pattern, and we can not imitate his life without much prayer. It has been said that "prayer is the Christian's breath." If that is so, how soon will we die when we cease to breathe. Read daily the Word of God. Jesus tells us to search the Scriptures. Nothing will kindle afresh the fires of devotion and love in one's soul, like reading the Scriptures. Read them over and over again. If you catch the spirit of them, you will not tire. Every succeeding time you will find them fresher and more interesting. They are a fathomless mine, full of rich nuggets of golden truth. Do not neglect the sacrament of the Lord's supper. It is surprising to see the indifference many Christians mani-



fest towards this sacrament. If we approach the table of the Lord with due reverence, meditation and prayer, the spiritual benefits we derive from it are incalculable. We might mention, also, meditation and Christian conference.

In closing this chapter, we desire to urge the necessity of constant watching against sin and temptation. Remember that Satan is shrewd, and ever on the alert. If he finds you sleeping, he will gain access to your soul. The other day, we saw a picture of a guard on duty, sleeping. His gun had fallen from his hands and lay neglected on the ground, and rising cautiously over the brow of the knoll near which he was sleeping, the form of a man was seen with drawn sword ready to strike the fatal blow. How like Satan stealing with murderous intent toward the Christian who fails to watch. Temptations will crowd upon you, but you must refuse to comply with them under any circumstances or to any degree. You must absolutely refuse to give them a moment's favorable consideration. "Eternal vigilance is the price of liberty." Say, No! no! to every form of temptation. Like Christian, when they would have won him back to the city of Destruction, put your fingers in your ears and run away from temptation, crying, "Life! life! eternal life!" Temptation sometimes comes in siren forms, but listen not to its music, as it infatuates only to destroy.

And now, lastly, remember that the life of holiness is essentially a life of faith. As Bishop Foster says: "It



can not continue a moment without faith; faith is its very root and sap. The same faith which at first introduced the principle, preserves it. "We walk by faith." As we think about it we are persuaded to write a few more words. We know that we can live a life of holiness for one moment, and if for one moment we can for any number of moments. What we are to do is to live by the moment. Do n't weaken your power of resistance to temptation by worrying about what the future may bring. "Do n't cross bridges before you come to them." Learn the song of George Quinan, entitled, "Moment by Moment," and sing it often.

Now in a brief way, dear reader, we have laid before you our conception of how to retain the grace of holiness. If you will heed these things we are sure you will have no lapse in your experience, but a constant growth in holiness.

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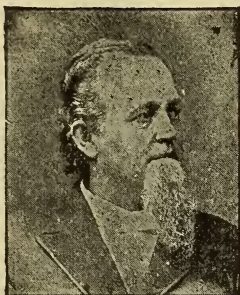
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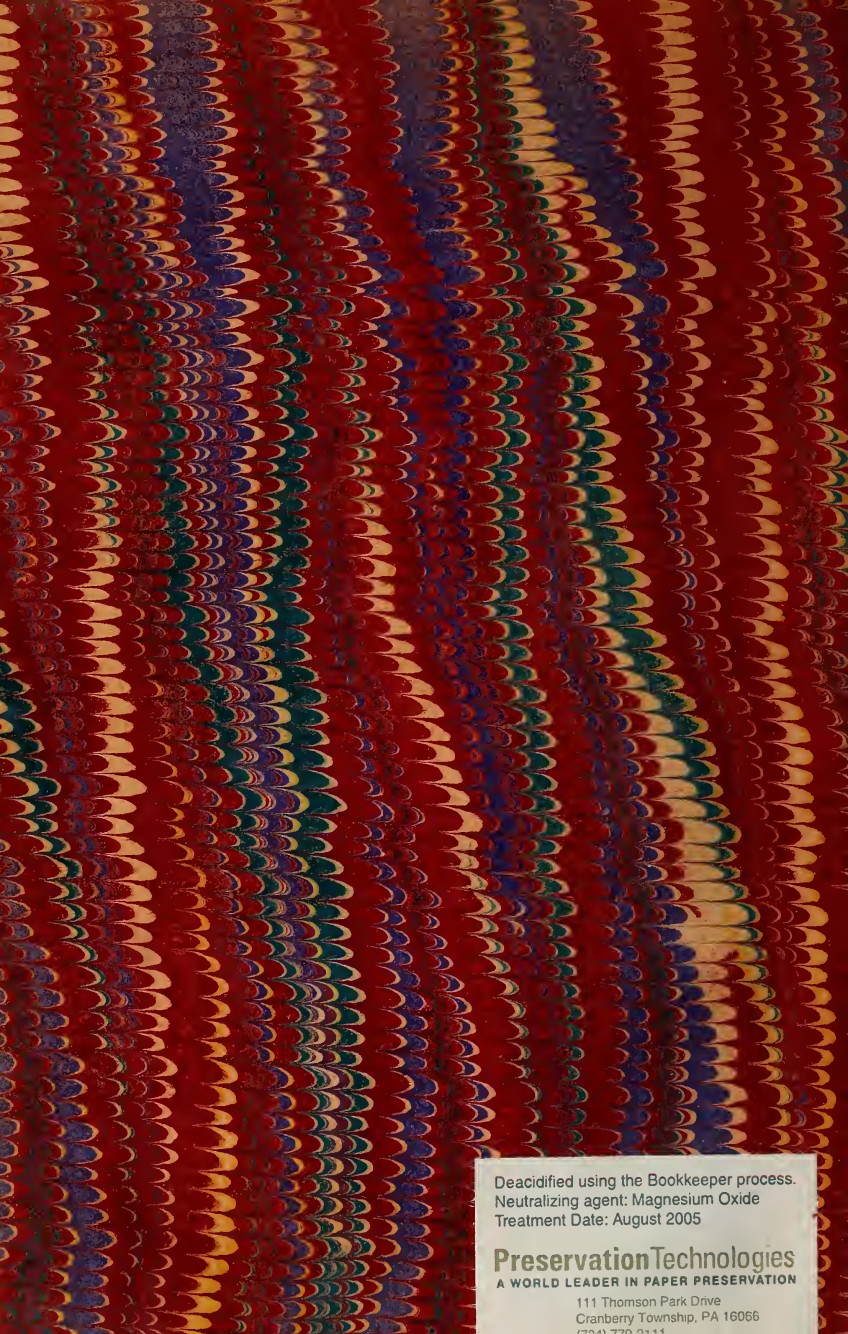








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